HOW A NATION WAS MADE

A correspondent of an Eastern paper, who styles himself an impartial investigator and spent some time on these islands gathering data regarding the missionary work in Hawaii from its infancy and its beneficial effects on the native race, writes as follows:

As a paradise of natural beauty, Hawaii is of interest to the tourist, but to the student of religious, social and political questions its greatest importance lies in the swiftness of its transition from a savage community, bound by the practice of human sacrifice and the allied and greater curse of the taboo, into a self-governing, orderly and prosperous community, admitted into the sisterhood of the American union within seventy-five years after the time it began to emerge from rank barbarism. As a "fading race," also, the Kanakas, or native Hawaiians, are worth studying, for the 400,000 inhabitants whom Capt. Cook estimated as living on these Sandwich islands in 1778, had dwindled to 142,000 in 1823, to 62,000 in 1866 and to about 30,000 in this present year.

As a widely heralded completed product of missions Hawaii has long been advertised by missionary workers as one of the few places on the globe where the missionaries finished their task; leaving to support and direct themselves as a Christian nation, the people whom, little more than a generation before, they had found naked savages. For in 1863 the American board formally withdrew from the Hawaiian islands, which it had entered in 1820.

Even more serious, to my mind, was the charge made by Prof. William T. Brigham, director of the famous Bishop museum of Polynesian objects in Honolulu. He declared to me that the work of the Christianization and civilization of the Hawaiian people has been altogether superficial, and that, if the whites were to move out tomorrow, the native would be found restoring his old altars and worship the next day.

As proof of this he said that he had recently found a native judge in one of the Honolulu courts—I think he said a United States court—worshipping at an old native altar in one of the remote parts of the island of Oahu. Within a stone's throw of the Bishop museum, where we were talking, was a broken down altar, which, at the time of the political overthrow in 1893, was re-established, along with a somewhat general recrudescence of idolatry throughout the islands. Within three months, he further said, in the city of Honolulu itself a native priest had fallen dead while conducting heathen rites before the altar. The worshippers, fearful that the devil would catch them also, quickly bundled up the appliances of idol worship and carried them to Prof. Brigham, for, they said, he would know what to do with the devil better than any other man of their acquaintance.

Local missionary authorities affirm, with great reservations, the facts upon which Prof. Brigham bases his observations, while not all accepting his conclusions.

There religious leaders say that Prof. Brigham's intense hospitality to the entire missionary idea disqualifies him from rendering fair judgment; and I must confess that the latter told me that he believed "the heathen" should be let alone and that "one religion is as good as another."

The Sandwich islands, as the Hawaiian group were named by their discoverer, Capt. Cook, were populated by a race of remote Aryan origin, who in the sixth century before had been driven north from the Samoan islands, over thousands of miles of sea, in canoes of their own making. As late as the thirteenth century they maintained relations, mostly warlike, with the people of the southern Polynesian archipelago. They never practiced cannibalism, though human sacrifice was one of their religious rites. They were a race of unusual vigor, longevity and comeliness. Their skill in handicraft is attested by the marvelous feather cloaks once worn by Hawaiian royalty, and now the almost priceless possessions of a few museums.

Such was the stock from which the 14-year-old boy, bearing the euphonious name of Obookiah, who, in 1809, was found weeping on the doorsteps of Yale college. He had fled from Hawaii, having seen his parents slain before his eyes in a civil war, and had made his way to America in one of the New England ships which then plied all waters. His thirst for knowledge and religion attracted widespread attention. Samuel J. Mills, who had come to New Haven from Williams college, was especially interested in Obookiah and took him to his own home, at Torringford.

Mills was a missionary enthusiast. He was the prime mover in the little band of Williams students who had devoted themselves to the cause of foreign missions and whose historic prayer meeting in 1806, under a Williamstown haystack, is regarded as the beginning of the American foreign mission enterprise.

Obookiah's pleadings pointed to Hawaii as the first stronghold of heathenism to be attacked by the new movement and the young zealous who were its real leaders. In 1819 a party of twenty-three persons, seven of whom were wives and five children, set sail for the long journey around the horn, their departure being made the occasion for solemn celebrations in New England. They arrived at the end of March, to learn that, by a dramatic coincidence, unparalleled in religious history, the idols had been burned, the altars and the deadly taboo had been abolished, and that conditions were most extraordinarily ripe for missionary effort.

Things had been in a bad way in the Hawaiian islands. Civil war had for centuries been the rule, until Kamehameha the Great, a sort of dusky Napoleon, had consolidated the islands under one rule. Vice at its worst was common and open. Two-thirds of all the children born, it is estimated, were killed in infancy and aged parents were often buried alive. Human sacrifice was an essential part of the religious system.

Government was oppressive; lands, products and occupants all belonged to the chiefs and the king. A system of taboo safeguarded the power of these; it was taboo and death for a common man to let his shadow fall upon a chief, or to stand when the king's bathing water was carried by, or his name mentioned in song. It was taboo for a woman to eat with her husband. It was taboo and death for a man to enter his canoe on any day named as sacred by the priest. So ran the endless system of oppressions, despite which the race continued hardy and numerous, and against which the nation arose while the missionary ship Thaddeus was en route to the islands.

Ripe for a new religion, having spurned the old, the natives gave eager welcome to the missionaries. Within four years the chief formally agreed to recognized the Christian sabbath, and to adopt the ten commandments as the basis of government.

There has been white men on the islands before the missionaries came, some of them decent, useful men. But most of the representatives of the Caucasion race were a bad lot. When a new regime of morality began they opposed it in every way. Frequently they resorted to violence. Crews from the whalers would mob the missionaries and pillage the Christian communities. Even representatives of the American navy took part in the most highhanded efforts to maintain a "wide open" Honolulu. But the government at home when appealed to stood by the missionaries and morality.

Extraordinary success attended the efforts of the missionaries. That generation of Hawaiians was practically conqured by them. Great revivals arose all over the group; hundreds and even thousands were baptized of whom it was said so late as 1841 Coan baptized 1,200 natives, sprinkling them with a brush. Not all held out, however. Churches and schools were established. The first of the former was a grass building, like the native huts. It was shortly replaced by another of similar material, which seated 4,000 persons. When it burned the present structure, on plain New England lines, was built by devoted converts, who quarried and carried the volcanic stone and dived into the sea for coral with which to make lime. In this Kawaiahao church, which is now one of the sights of the city, many Hawaiian kings and queens worshipped.

As to education, it is enough to say that all the schools and academies and colleges on the islands had their origin with the churches. Conspicuous among these is the venerable Oahu college, which in its Bishop museum perpetuates the memory of the last of the royal line of Kamehameha the Great. Punahou college enrolls the students of the best families of Hawaii. Of so high a grade were the educational institutions established by the missionaries that Californians used to send their children to Honolulu to be educated. English is now the only language taught to the children of this polyglot people; and the percentage of illiteracy on the islands is said to be lower than in some parts of New England. Nothing is more marked about the present-day religious activity of the islands than the prominence given to education. Industrial schools, kindergartens and night schools are too common to enumerate. Seminaries for young women, theological schools and what may be styled "academies," as well as the night schools, are, one or all, a department of the work of almost every religious agency to be found here, including the Buddhists. Naturally, the printing press has been used from the beginning, and the oldest English periodical west of the Rockies is the Friend, which is still published by the Hawaiian board, the local successor to the American board.

The Kanakas, once missionary objects, are now missionary givers. They support mission work among their own people and for forty-seven years have been generous givers to missionary work on the Gilbert islands and elsewhere in Polynesia. At least twenty native Hawaiians have gone out as missionaries. There are now seventy-five ordained native ministers on the islands. The theological seminary for natives, the Mid-Pacific institute, is just now expanding so as to include in one organization the board's three schools, which begin the new era with an enrollment of more than 300 pupils.

The benefits to Hawaii from the missionary invasion may be summarized as follows: The naked savage was clothed. A reign of law and justice was established. People ceased to be mere vassals of a king; and the lands, instead of belonging entirely to the rulers, were apportioned among the inhabitants. Self-government was instituted. The Hawaiian tongue was reduced to writing and a system of education was introduced which today compares favorably with that of the mainland. The very land itself, bare of vegetation, was made to bloom with the verdant beauty which evokes exclamations of delight from every traveler. A people without music, of whim it was said so late as 1841 that "their efforts to sing illustrated piety rather than melody," have become famed musicians, with a band touring the large cities of the continent. The decline of the race has been arrested. Homes have been evolved where there was little worthy of that name. The spirit of chastity has been created within a race to whom it was not instinctive. Seventy thousand natives have been enrolled in the membership of Christian churches. A people who, less than a century ago, were benighted objects of Christian benevolence, have themselves freely sent and carried the gospel to other islands, in a word, a future state of the American union has been made out of the Hawaiian islands.

SHORT SPORTS.

Arrangements have been finally made for the annual game between the St. Mary's College fifteen and the rugby team of Santa Clara College, and the contest will take place on the grounds at Twelfth and Mission streets, San Francisco, Thursday, November 25, at 3 p. m., says the Examiner. Graduate Manager John P. Doran of the Oakland institution and Manager George Boles of Santa Clara have settled the preliminaries and have given orders for the construction of bleachers to hold over seven thousand people. For both teams the Thanksgiving battle will be the climax of the year, and the rivals are preparing for the contest with great earnestness.

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American League, at is annual meeting next month, the exact date of which has not been decided, will take up seriously the matter of abolishing spikes from the paraphernalia of the diamond. President Johnson made that statement yesterday in discussing the probable problems to be considered by the league magnates this winter. He said it was hoped a suitable substitute for the spike now used on the shoes of players would be discovered, so that accidents which marred the sport last season could be eliminated.

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When the time for applications for tickets for the Yale-Harvard football game at Cambridge ended nearly 18,000 tickets, representing more than half of the seating capacity of the Harvard stadium, had been spoken for.

For the Princeton game to be played at New Haven, 26,000 applications have been received from Yale men, while Princeton has taken 8500, which leaves the ticket department 1500 short, as but 35,000 can be accommodated on the Yale stands.

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Governor John F. Shafroth said lately that he would not allow under any circumstances the holding of the Jeffries-Johnson fight anywhere in Colorado. Reports that a syndicate was being formed by Denver and Pueblo sport fans to bid for the fight were called to the Governor's attention. "Laws of Colorado prohibit prizefighting and make punishable any violation by incarceration in the penitentiary," he said. "I cannot sanction any violation of the law permitting a fight that would give Colorado the same reputation Nevada obtained by permitting the Corbett-Fitzsimmons fight."